Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

PRINTED BY FRANCIS Y. CARLILE, No. 4 SPEAR'S BUILDINGS, CONGRESS-STREET, FOR DAVID REED, EDITOR AND PROPRIETOR.

VOL. IV. BOSTON, SATURDAY, MAY 21, 1825. No. 20.

MISCELLANY.

'HOW IT STRIKES A STRANGER.'

This is the title given to the following admirable piece from the pen of the late Miss Jane Taylor. It is published entire in a review of the works of this lady, in the Eclectic Review of November last.

'In a remote period of antiquity, when the supernatural and the marvellous obtained a readier credence than now, it was fabled that a stranger of extraordinary appearance was observed pacing the streets of one of the magnificent cities of the east, remarking with an eye of intelligent curiosity every surrounding object. Several individuals gathered around him, questioned him concerning his country and his business; but they presently perceived that he was unacquainted with their language, and he soon discovered himself to be equally ignorant of the most common usages of society. At the same time, the dignity and intelligence of his air and demeanour forbade the idea of his being either a barbarian or a lunatic. When at length he understood by their signs, that they wished to be informed whence he came, he pointed with great significance to the sky; upon which the crowd concluding him to be one of their deities, were proceeding to pay him divine honors: but he no sooner comprehended their design, than he rejected it with horror; and bending his knees and raising his hands towards heaven in the attitude of prayer, gave them to understand that he also was a worshipper of the powers above.

'After a time, it is said, that the mysterious stranger accepted the hospitalities of one of the nobles of the city; under whose roof he applied himself with great diligence to the acquirement of the language, in which he made such surprising proficiency, that in a few days he was able to hold intelligent intercourse with those around him. The noble host now resolved to take an early opportunity of satisfying his curiosity respecting the country and quality of his guest: and upon his expressing this desire, the stranger assured him that he would answer his inquiries that evening after sunset. Accordingly, the night approached, he led him forth upon the balconies of the palace, which overlooked the wealthy and populous city. Innumerable lights from its busy streets and splendid palaces were now reflected in the dark bosom of its noble river; where stately vessels laden with rich merchandize from all parts of the known world, lay anchored in the port. This was a city in which the voice of the harp and of the viol, and the sound of the millstone was continually heard: and craftsmen of all kinds of craft were there; and the light of a candle was seen in every dwelling; and the voice of the bridegroom and the voice of the bride were heard there. The stranger mused awhile upon the glittering scene, and listened to the confused murmur of mingling sounds. Then suddenly raising his eyes to the starry firmament, he fixed them with an expressive gaze on the beautiful evening star which was just sinking behind a dark grove that surrounded one of the principal temples of the city. "Marvel not," said he to his host, "that I am wont to gaze with fond affection on yonder silvery star. That was my home; yes, I was lately an inhabitant of that tranquil planet; from whence a vain curiosity has tempted me to wander. Often had I beheld with wondering admiration, this brilliant world of yours, even one of the brightest gems of our firmament: and the ardent desire I had long felt to know something of its condition, was at length unexpectedly gratified. I received permission and power from above to traverse the mighty void, and to direct my course to this distant sphere. To that permission, however, one condition was annexed, to which my eagerness for the enterprise induced me hastily to consent; namely, that I must thenceforth remain an inhabitant of this strange earth, and undergo all the vicissitudes to which its natives are subject. Tell me, therefore, I pray you, what is the lot of man; and explain to me more fully than I yet understand, all that I hear and see around me."

'"Truly, Sir," replied the astonished noble, "although I am altogether unacquainted with the manners and customs, products and privileges of your country, yet, methinks I cannot but congratulate you on your arrival in our world; especially since it has been your good fortune to alight on a part of it affording such various sources of enjoyment as this our opulent and luxurious city. And be assured it will be my pride and pleasure to introduce you to all that is most worthy the attention of such a distinguished foreigner."

'Our adventurer, accordingly, was presently initiated in those arts of luxury and pleasure which were there well understood. He was introduced, by his obliging host, to their public games and festivals; to their theatrical diversions and convivial assemblies: and in a short time he began to feel some relish for amusements, the meaning of which, at first, he could scarcely comprehend. The next lesson which it became desirable to impart to him, was the necessity of acquiring wealth as the only means of obtaining pleasure. A fact which was no sooner understood by the stranger, than he gratefully accepted the offer of his friendly host to place him in a situation in which he might amass riches. To this object he began to apply himself with diligence; and was becoming in some measure reconciled to the manners and customs of our planet, strangely as they differed from those of his own, when an accident occurred which gave an entirely new direction to his energies.

'It was but a few weeks after his arrival on our earth, when, walking in the cool of the day with his friend in the outskirts of the city, his attention was arrested by the appearance of a spacious enclosure near which they passed; he inquired the use to which it was appropriated.

'"It is," replied the nobleman, "a place of public interment."

'"I do not understand you," said the stranger.

'"It is a place," repeated his friend, "where we bury our dead."

'"Excuse me, Sir," replied his companion, with some embarrassment, "I must trouble you to explain yourself yet further."

'The nobleman repeated the information in still plainer terms.

'"I am still at loss to comprehend you perfectly," said the stranger turning deadly pale. "This must relate to something of which I was not only totally ignorant in my own world, but of which I have, as yet, had no intimation in yours. I pray you, therefore, to satisfy my curiosity; for if I have any clue to your meaning, this, surely, is a matter of more mighty concernment than any to which you have hitherto directed me."

'"My good friend," replied the nobleman, "you must be a novice amongst us, if you have yet to learn that we must all, sooner or later, submit to take our place in these dismal abodes; nor will I deny that it is one of the least desirable of the circumstances which appertain to our condition: for which reason it is a matter rarely referred to in polished society, and this accounts for your being hitherto uninformed on the subject. But truly, Sir, if the inhabitants of the place whence you came are not liable to any simular misfortune, I advise you to betake yourself back again with all speed; for be assured there is no escape here; nor could I garantee your safety for a single hour."

'"Alas," replied the adventurer, "I must submit to the conditions of my enterprise; of which, till now, I little understood the import. But explain to me, I beseech you, something more of the nature and consequences of this wonderous metamorphosis, and tell me at what period it most commonly happens to man."

'While he thus spoke, his voice faultered, and his whole frame shook violently; his countenance was pale as death, and a cold dew stood in large drops upon his forehead.

'By this time his companion, finding the discourse becoming more serious than was agreeable, declared that he must refer him to the priests for further information; this subject being very much out of his province.

'"How!" exclaimed the stranger, "then I cannot have understood you;—do the priests only die?—are not you to die also?"

'His friend, evading these questions, hastily conducted his importunate companion to one of their magnificent temples, where he gladly consigned him to the instructions of the priesthood.

'The emotion which the stranger had betrayed when he received the first idea of death, was yet slight in comparison with that which he experienced as soon as he gathered from the discourses of the priests, some notion of immortality, and of the alternative of happiness or misery in a future state. But this agony of mind was exchanged for transport when he learned, that, by the performance of certain conditions before death, the state of happiness might be secured. His eagerness to learn the nature of these terms, excited the surprise and even the contempt of his sacred teachers. They advised him to remain satisfied for the present with the instructions he had received, and to defer the remainder of the discussion till the morrow.

'"How!" exclaimed the novice, "say you not that death may come in an hour?—may it not then come this hour?—and what if it should come before I have performed these conditions! Oh! withhold not this excellent knowledge from me a single moment!"

'The priests, suppressing a smile at his simplicity, then proceeded to explain their Theology to their attentive auditor: but who shall describe the ecstacy of his happiness when he was given to understand, that the required conditions were, generally, of easy and pleasant performance; and that the occasional difficulties or inconveniences which might attend them, would entirely cease with the short term of his earthly existence. "If, then, I understand you rightly," said he to his instructors, "this event which you call death, and which seems in itself strangely terrible, is most desirable and blissful. What a favour is this which is granted to me, in being sent to inherit a planet in which I can die!" The priests again exchanged smiles with each other; but their ridicule was wholly lost upon the enraptured stranger.

'When the first transports of his emotion had subsided, he began to reflect with sore uneasiness on the time he had already lost since his arrival.

'"Alas, what have I been doing!" exclaimed he.—"This gold which I have been collecting, tell me, reverend priests, will it avail me any thing when the thirty or forty years are expired which, you say, I may possibly sojourn in your planet!"

'"Nay," replied the priests, "but verily you will find it of excellent use so long as you remain in it."

'"A very little of it shall suffice me," replied he: "for consider, how soon this period will be past: what avails it what my condition may be for so short a season? I will betake myself, from this hour, to the grand concerns of which you have charitably informed me."

'Accordingly, from that period, continues the legend, the stranger devoted himself to the performance of those conditions on which, he was told, his future welfare depended; but, in so doing, he had an opposition to encounter wholly unexpected, and for which he was even at a loss to account. By thus devoting his chief attention to his chief interests, he excited the surprise, the contempt, and even the enmity of most of the inhabitants of the city; and they rarely mentioned him but with a term of reproach, which has been variously rendered in all the modern languages.

'Nothing could equal the stranger's surprise at this circumstance; as well as at that of his fellow citizens appearing, generally, so extremely indifferent as they did to their own interests. That they should have so little prudence and forethought as to provide only for their necessities and pleasures for that short part of their existence in which they were to remain in this planet, he could consider it only as the effect of disordered intellect; so that he even returned their incivilities to himself, with affectionate expostulation, accompanied by lively emotions of compassion and amazement.

'If ever he was tempted for a moment to violate any of the conditions of his future happiness, he bewailed his own madness with agonizing emotions: and to all the invitations he received from others to do any thing inconsistent with his real interests, he had but one answer,—"Oh," he would say, "I am to die—I am to die."'

MRS. FRY.

Our readers are not wholly unacquainted with the character of this eminent Philanthropist. It is a character, which the more they know the more they will admire and love, and desire to imitate. The following interesting account of her visit to one of the prisons of Glasgow, is an extract of a letter addressed by a lady of that place to a friend in Edinburgh.

Mrs. Fry's manner and voice is delightful, and her communications free and unembarrassed. She met, by appointment, several of the magistrates, Mrs. Ewing, and a number of ladies at Bridewell. She told them with much simplicity, what had been done at Newgate, and proposed something similar, if it should be found practicable, at Glasgow. She entered into very pleasant conversation with every one. All were delighted when she offered to speak a little to the poor women; but the keeper of Bridewell said he feared it was a dangerous experiment, for that they never, but by compulsion, listened to reading, and were generally disposed to laugh and turn all into ridicule. She said she was not without fear of this happening, but she thought it might give pleasure to some, and would serve to show the ladies what she meant. The women, about one hundred, were then assembled in a large room, and when we went in, they seemed astonished, misdoubting and lowering. She took off her little bonnet, and sat down on a low seat, and fronting the women, and looking round with a kind and conciliating manner, but with an eye that met every eye there, she said, "I had better just tell you what we are come about." She said we had to do with a great many poor women sadly wicked; more wicked than any now present, and how they had been recovered from evil. Her language was often biblical, always referring to our Saviour's promises? and cheering with holy hope, those desolate beings. "Would you like to turn from that which is wrong? Would you like that ladies should visit you, and speak comfort to you, and help you to be better? you would tell them your griefs, for those that do wrong have many sorrows."

As we read them the rules, asking them always if they approved, they were to hold up their hands if they acceded. At first we saw them down, and many hands were unraised; but as she spoke, tears began to fall. One very beautiful girl near me had her eyes swimming in tears, and her lips moved as if following Mrs. Fry. An older woman, who had her Bible, we saw pressing upon it involuntarily, as she became more and more engrossed.

The hands were now almost all ready to rise at every pause, and these callous and obdurate offenders were all with one consent bowed before her. In this moment she took the Bible, and read the parables of the lost sheep, and the piece of silver, and the prodigal son. It is not in my power to express to you the effect of her saintly voice, speaking such blessed words. She often paused and looked at the "poor women" (as she called them) with such sweetness, as won all their confidence; and she applied, with a beauty and taste, such as I never before heard, the parts of the story.—"His father saw him, when he was yet a great way off, and had compassion on him, and ran and fell on his neck and kissed him; and the son said unto him, Father, I have sinned against heaven," &c.

A solemn pause succeeded the reading. She rested the large Bible on the ground; we saw her on her knees before the women; her prayer was soothing and elevating, and her musical voice in the peculiar recitative style,—I felt it like a mother's song to a suffering child.

SPARKS' THEOLOGICAL COLLECTIONS.

This valuable work is published quarterly; viz. in February, May, August, and November. The tenth number is advertised as in the press, and to be published on Wednesday next. This number consists principally of extracts from the works of that distinguished divine, James Foster. The following extract from the first article, on *Fundamentals*, will enable our readers to form an opinion of the spirit and ability of this author's writings.

No doctrine is a Fundamental, but *what is so plainly and distinctly revealed*, as that an ordinary Christian, sincere in his inquiries, cannot miss of the knowledge of it. This may be urged from the perfections of God, and the relations he stands in to mankind. For certainly their kind Creator and Preserver cannot but delight in, and sincerely desire their happiness; and therefore it is not to be doubted, but that he has done every thing to promote it, which is consistent with his illustrious excellence and perfection, and with the wisdom of his government over free creatures. He cannot have fixed it upon such infinite uncertainties, as that they may fail of obtaining it after the most sincere and diligent use of all the means they are capable of using, but must have made it certainly and infallibly attainable by every one, who seeks it in the integrity of his heart. What can induce us to think the most good natured Being in the universe to be such a hard master? Has there been any want of goodness in his dispensations towards mankind, which might tempt us to entertain such unworthy and injurious thoughts of him? Again, can he, who has been at such amazing expense to redeem the human race from that destruction, which their sins had merited, and to raise our nature to its highest perfection of excellence and happiness; who, that he might be just to his being and attributes, and yet justify and save us, delivered up his Son to death for us all, can he, I say, have left it so absolutely precarious, whether poor illiterate men, who are far the greatest part of the world, to whom especially the Gospel was preached, and consequently to whose capacities it ought to have been peculiarly adapted, shall, doing their best, be happy or miserable? How then can the grand end of the life, death, resurrection, and the Gospel of his Son be answered? Or finally, has he ever been found false to his word, or failed of the accomplishment of his promises, that his most solemn and sacred declarations of his willingness, that all men should be saved and come to the knowledge of the truth, should be looked upon as insincere; and he be represented, as having promised happiness to the greatest part of mankind, if not upon absolutely impossible conditions, upon conditions next to impossible?

Farther, upon the supposition that a common, unlearned Christian, by the use of his natural faculties, and an ordinary degree of sincerity, after having offered up unfeigned and hearty prayer to God for the gift of his Holy Spirit to illuminate his mind, to clear it of all mists and fumes of prejudice and passion, and to enable him to distinguish between error and truth; I say, upon the supposition that such a one may yet miss of the truths, which he cannot be saved without the knowledge of, what becomes of the extraordinary and supereminent grace of the christian institution? What advantage upon this state of the case hath the Christsan above the Jew? Or rather are not the advantages of Judaism superior to those of christianity? The *necessary* doctrines under that dispensation were few, plain, and intelligible; and though they were forced to submit to a cumbersome load of rites and ceremonies, and to many other uneasy, positive institutions, yet these they had a clear and distinct knowledge of, were not perplexed with nice and subtile disputations about what was commanded, but were certain what God would accept and reward; whereas, upon this scheme of things, a clear head and a penetrating judgment are almost absolutely necessary to salvation under the Christian economy; and men of low, simple apprehensions are in a manner consigned over to damnation. In this view, the yoke which Moses laid on the necks of the Jews was light, though they groaned under it, and were scarce able to bear it, in comparison of Christ's yoke, which is intolerable.

The promise of eternal, inconceivable glory and happiness annexed to the christian law, makes the case but very little better. For what does such a promise signify to such, as are not capable of performing the conditions upon which it is suspended? But when a hell of so much horror and aggravation of torment is threatened upon a nonperformance of these conditions, who is there almost but would esteem christianity a curse, rather than a blessing, a token of God's vengeance and displeasure, rather than of his mercy and tender compassion? And, I believe, had the Apostle told the world at the first publication of our religion, that a right notion of some of its doctrines was necessary in order to their obtaining the reward it promised, and avoiding the penalty it threatened; which yet they might fall short of, after all the care and diligence, pains and industry, and the closest application of mind they could possibly use; or, which is the same thing, could have vacation for using from the necessary business, and indispensable concerns of human life, they would have been very backward to part with their ancient judaism, or paganism, for such a dangerous scheme of religion. * *

But farther, how is it possible for us to fulfil these precepts, "Make your calling and election sure;" "Rejoice in the hope of the glory of God;" if there are not some certain and infallible grounds for us to proceed upon in judging of the state of our souls, and our meetness for glory? * * * * * * * * * * *

I believe the most warm and zealous advocates for any particular doctrine, upon grave and sedate reflection, cool and temperate thinking, would not for the world have just notions about it to be absolutely necessary to salvation, whatever they may say in the transports of their zeal, but would have sincerity, serious, impartial, and humble examination, to be the only measure and rule of judgment.

VENERABLE AND HAPPY OLD AGE.

The following extract is from a Sermon delivered at the Interment of the Rev. Dr SUMNER of Shrewsbury, by the Rev Dr. Bancroft of Worcester. We know of no person to whom these qualifications might with more justice be said to belong, than to the venerable minister at whose funeral the discourse was pronounced.

The qualifications, then, which render old age venerable, make the evening of human life serene, and enable men to triumph over death, are those Christian attainments and habits, which result from a thorough discipline of human passions and affections, from the right culture, in the period of vigour, of intellectual and moral faculties, from sober, righteous and useful conduct, from deep impressions of Divine superintendence, and a sincere endeavour to do the will of God. No object of human acquisition is estimable, in comparison with these Christian qualifications in their present effects and future rewards. These yield peace, which the world can neither give nor take away. The man who is conscious of a well spent life, whose trust is in God, and who has a well grounded hope of a blessed immortality through Jesus Christ, may be supported under the heaviest burden, and find consolation in every hour of affliction. With serenity he may pass through the changes of the world, and without amazement receive the summons of death. The testimony of a good conscience, and the attending hope of Divine favour, are treasures not subject to be lost; they will accompany us to the tribunal of Heaven, and no enemy can take them away.

CHRISTIAN REGISTER

BOSTON, SATURDAY, MAY 21.

FUNDAMENTALS.

We are told in the Boston Recorder of the 6th instant that the reason why the orthodox decline holding fellowship with unitarians is, that "*they* [unitarians] withhold from the *only wise God our Saviour*, the honours due unto his name." Now we would inquire if this is not what would be called "begging the question." The very subject of dispute between us is, whether the Being from whom we withhold divine honours, is really "the only wise God." Some of the leading texts by which orthodox christians endeavour to support the affirmative of this question, were alluded to in our last. How little support is afforded to the doctrine by these texts, our readers have already had some opportunity of judging.

But supposing the doctrine in question *had* what we think it now *wants*, the satisfactory support of Scripture; even then, as is well said by the eminent James Foster, "it is no fundamental, unless it be made an expres term of happiness in the New Testament." But who will show us the passage or passages where such a condition of happiness is stated? In what part [we inquire with Foster]—in what part of the divine word is it stated that whosoever believes that the *Father, Son, and Spirit is the one only living and true God*, shall be saved; *and whosoever believes not this shall be damned*,—" or any thing to the same effect?

The following further extracts from Foster, are directly to the point on this subject. After stating that the Gospel of St Luke professedly contained all the necessary parts of the Christian faith,—*and that St. Paul under whose direction this gospel was written, alludes to it as thus perfect,—he proceeds to say;—

If then in this Gospel, all things necessary to be believed are comprehended, no point of doctrine, a belief of which is not *here* made a condition of future happiness, ought to be urged by Christians as indispensably necessary in succeeding ages upon each other. But now this proposition, the Father, the Son, and the Holy Ghost are the one God, is not only not declared herein to be a necessary article of Christian faith, but here is scarce any thing said about the Deity of the Son and Spirit.

Farther, all the faith which Christ and his Apostles made necessary to salvation, when they preached to the Jews, who believed the God and Father of our Lord Jesus to be the only true God, which was also made necessary when they preached to the Gentiles,† was the *believing him to be the Son of God, the promised Messiah* come in the flesh, the Saviour and King of the world; and, consequently, none besides this faith is necessary and indispensable.

We may likewise observe, that the preaching of the Apostles, of which we have an account in the Acts, was designed to convince men of this one thing, that Jesus was the Messiah. This was the sum of St Peter's first Sermon, by which he converted near three thousand. "Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."§

Alluding to the unitarian denial of the Supreme Deity of Jesus Christ, and the personality of the Holy Spirit, the editor of ihe Recorder says, "to these fundamental errors, they add others equally alarming, if not equally offensive to the Deity."

How far he has authority to call these errors [if they be errors] *fundamental* will be perceived by the remarks above.

Among the doctrines so "alarming" and so "offensive to the Deity," which are mamed as the justifying cause of the orthodox rejection of unitarians, one is their denial of the Calvinistic doctrine of depravity. A doctrine for whose support the Recorder seems chiefly to rely on half of a sentence detached from the eleventh verse of the eighth chapter of Ecclesiastes—"the heart of the sons of men is fully set in them to do evil." This unfair quotation of half the verse, without any clue to the circumstances or the connexion, not only shows how desperate the cause is, which must thus mangle and [is it unjust to say] pervert the sense of scripture, in order to support itself, but leaves us to lament the strength of prejudice which can lead even good men to deviate so much from what, in other things, would be considered the fair and strait forward mode of argumentation.

The whole verse in question reads thus, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." In reading the sentence in full, as it stands in the Bible, and attending to the connexion, no candid person needs to be informed that the author was not expressing a sentiment of universal application, but was speaking only of wicked men, and showing how a delay of deserved punishment served to harden and confirm such persons in their guilt. Will any one deny that this is the true and fair construction of the verse? And who does not regret that good and honest men should allow their attachment to system, so to bias their minds, as thus to mangle and pervert the true sense of Scripture? Is it not a duty plainly to point out the moral wrong, of quoting half sentences to support doubtful doctrines, and of applying *generally* sentences of entirely *local reference*. Should not those who resort to such means of defending their principles, be solemnly admonished that *Truth* cannot need it, and that, whatever, or however praiseworthy may be their motives, the *God of Truth* cannot approve it?

*Ch. i. 2, 3, 4. †Rom. ii 16. §Acts ii 36.

RELIGIOUS INTELLIGENCE.

As the week of the General Election is a time when the clergy from various parts of the Commonwealth, as well as many laymen of distinction, are usually assembled in Boston, it has been found a convenient occasion for the anniversary meetings of public benevolent societies. These Societies are so numerous that almost every day of the week is generally occupied by some public religious service.

On Tuesday, the 24th instant at 3 P. M. the *Society for Promoting Christan Knowledge, Piety, and Charity* holds its annual meeting in the vestry of Chauncy-place Church, on Summer-street; and at 4 P. M. a Sermon will be delivered in that church before the Society, by the Rev. Mr Walker, of Charlestown, after which a collection will be taken in aid of the funds. Some account of the design and operations of this Society will be found in a communication on this page.

On Tuesday evening, a sermon will be delivered by Rev. Mr Storrs, of Braintree, in the Old South, before the *Massachusetts Missionary Society*.

A sermon will also be delivered on the same evening, at the Rev. Mr Sharp's Church, before the Evangelical Tract Society, by the Rev. Mr Nelson of Lynn.

On Wednesday morning, at half past 8, an Address will be delivered by the Rev. Mr Bailey, of Pelham, at the vestry of Federal-street Church, before the *Ministerial Conference in Berry-Street*.

At 9 A. M. of the same day, a Sermon will be delivered at Park-street church, by the Rev. Dr. Griffin before the *Pastoral Association of Congregational Ministers of Massachusetts*.

The annual discourse before the *Government* of the Commonwealth will be delivered by the Rev. Mr Sprague of West Springfield, in the Old South Church at 12 o'clock on Wednesday.

In the afternoon of the same day, at 5 o'clock, the Convention of Congregational Ministers will meet in the New Court House, on School-street.

At half past 7, on Wednesday evening, the Rev. Mr Flint, of Salem, is expected to deliver the annual discourse before the *Evangelical Missionary Society*, in the church in Federal-street. After the Sermon a collection will be taken to aid the objects of the Society. The meeting of the members for the transaction of business, will be held in the Vestry in Berry-street, at half-past 6 o'clock.

For further notice of this Society we refer our readers to another part of this page.

On Wednesday evening, a sermon will also be delivered in the Rev. Mr Wayland's church, before the Baptist Missionary Society of Massachusetts, by the Rev. Mr Grafton of Plymouth.

The *Convention of Congregational Ministers* usually assembles by adjournment in the New Court House on Thursday morning. The Annual Sermon before the Convention, will be delivered in Brattle-street Church, at 11 A. M. by the Rev. Dr Pierce, of Brookline; and a contribution will afterwards be made for the benefit of widows and orphans of Congregational Ministers.

The annual address before the Society for Suppressing Intemperance, will be delivered, on Friday, at 4 P. M. in Chauncy Place Church, by Dr John Ware.

Evangelical Missionary Society. This Society has often been brought to the recollection of our readers. Its character, and the leading design of its operations are generally known. Those who read the Christian Examiner, and Christian Register do not need to have the merits and claims of this Society particularly urged upon them. It is sufficient for them simply to be reminded that its anniversary discourse will be delivered at the Church in Federal St. at half past 7 on the evening of the 25th inst. and that an opportunity will then be afforded of contributing to its funds.

We are happy in being able to state that the persons to whom we were indebted for the excellent music of the last anniversary, have kindly offered their aid on this occasion, and that to the other inducements for attending will be added the attraction of fine music.

To those who are not acquainted with the first history of the Society, it may be well, however, briefly to state, that its leading object is to build up the waste places of Zion, to strengthen and encourage feeble and destitute parishes, and to promote the religious and moral improvement of the Christian community in general, and particularly of the young by the distribution of religious tracts and books.

This Society is still and unostentatious in its operations, though, from the judiciousness of its plans it is believed to have effected more good than any other similar Society with the same means.

Original Communications.

FOR THE CHRISTIAN REGISTER.

The Society for promoting Christian Knowledge, Piety and Charity, hold their anniversary meeting at the Church in Chauncy Place on the Tuesday preceding the general Election. The religious services take place at half past four o'clock P. M. and the Rev Mr Walker of Charlestown is expected to preach. This holds out a strong inducement for the attendance of the friends of liberal and rational religion, and we hope this attendance will be general and liberal.

This society, the favourite offspring of some of the most enlightened and best friends of religion, who have departed, we trust, to higher labours, was for a long time efficient and successful in its beneficent labors and has put in the possession of the christian public, at a very low rate, the best set of tracts on practical religion that can be found among us. After having languished for some time under a very limited patronage, its friends deemed it expedient to suspend its labors until they could be resumed with more efficacy, and its moderate funds, under careful management, could be so far increased, as to warrant with its annual collections and subscriptions, the publication of another series of religious tracts upon catholic principles. not inferior to its preceeding publications. That period, it is hoped, has now arrived. The Trustees have now in preparation a volume of a biographical nature, which, there is reason to believe, will be highly interesting and useful; they design that it shall be followed by others with as little delay as practicable; and they hope in that way to contribute their part in furnishing to their subscribers to the full amount of their subscriptions, and to the christian public for gratuitous destribution, tracts and books of a description to answer the proper object of the association. It is for this object they solicit the generous aid of the liberal and enlightened community; and the character of those gentlemen to whom the concern is entrusted is a sufficient pledge for the judicious and faithful use of the means supplied. There is indeed no insitution of the kind better formed to be useful; and there seems therefore a powerful claim on the attendance and contributions of those who are friedly to the interest of uncorrupt serious and practical religion.

FOR THE CHRISTIAN REGISTER.

Few portions of the earth exhibit more striking, moral and geographical features than northern Africa.

That part of it stretching along the Mediterranean from the straits of Gibraltar, almost across the continent, so famed in ancient times for arts and commerce, but in our day, celebrated only for the barbarism and religious intolerance of its inhabitants—is a narrow strip of land habitable no farther from the sea, than its moisture and fertilizing influence extends.

Upon the back of this, and almost parallel to it, is the great desert; extending east from the Atlantic, almost to the confines of Egypt; and south beyond the sixteenth degree of latitude; separating by many a dreary day's journey, this habitable Mediterranean region from the Negro kingdoms. The desert is not on a level with the adjacent countries, especially on its southern side—but has what is called a dip in that direction. Here it is common for travellers in crossing it, to speak of going down from the desert to the cultivated country.

Ever since the conquest of Barbary by the Arabs they have not ceased to traverse this desert in different routs from their cities to the land of the negroes. This intercourse has produced a race, called Moors, who generally dwell upon the borders of the desert, and find constant employment, in robbing and turning the negroes to the religion of Mahomet.

On the other hand the negroes of this region who inhabit the countries, upon the waters of the Senegal and Joliba or Niger, are, like the Hindoos an amiable race, inoffensive and hospitable to strangers and although Pagans, yet, so far as their usages and mental acquirements will permit, they are a moral race of men. But having the misfortune to live neighbours to the Moors, who amongst their other qualifications, possess an invincible spirit of proselytism, they are subject to all the troubles, and even horrors that often attend the ill-advised attempts of religionists, to introduce their faith to a people not qualified to receive it.

And in surrendering the homely religion of their fathers and embracing a new one, the Negroes themselves often, only acquire the vindictive and sectarian spirit of their teachers, without imbibing the benignant influence of any religion.

Of this the following story will serve as an example:

In the year 1795, Abdulkader, king of Foota Torra, a country bordering on the Senegal, having recently been converted to the religion of the Prophet and wishing to signalize his zeal in the cause, resolved to redeem to the dominion of the faithful, a neighboring state whose king was named Damel. He accordingly prepared him a solemn embassy, the head of which represented the person of the great king of Foota Torra, accompanied by two reverend and learned Bushreens, each carrying in his hand a large knife fixed at the top of a long pole.

When this company were admitted into the presence of Damel, the ambassador ordered the Bushreens to produce the knives, the emblems of their mission, and they were accordingly laid before the king. He then began his explanation, and taking up one of them he said, with this knife Abdulkader, will condescend to shave the head of Damel, if he will embrace the Mahomedan faith and here are the Bushreens, pointing to his followers, who will instruct him. But, continued he, if Danel refuse, with this other knife Abdulkader will cut your throat;—take your choice.

To this Damel coolly replied that he had no choice to make as he did not wish to have his head shaved, or his throat cut; and with this answer the ambassador and his train were civilly dismissed.

When Abdulkader found that his missionaries had made no converts, he was very angry; and becoming bloody minded, as is not uncommon in such cases, when power is at command, he prepared a great army, to invade the Jaloffs, for by that name were Damel's people called. On the approach of this army, the terrified inhabitants of the towns and villages filled up their wells, destroyed their provisions carried off their goods and little ones and scattered themselves in the woods and secret places. By this means the king of Foota Torra, was led on from place to place in search of sustenance for his army, until he had advanced three days journey into Damel's country. As yet Abdulkader had met with no opposition, but his army suffered severely from the want of water, so that a number of his men died by the way. This obliged him to turn aside to a watering place at some distance in the woods, where his men arrived at the close of the day exhausted with fatigue and thirst and having drank to their sutisfaction dispersed themselves among the bushes, securely and carelessly to sleep for the night.

But Damel, although he had not as yet, opposed his enemy, was nevertheless attentive to his motions; and when he learned from his scouts, that he had turned off to the woods, divined his situation and took his measures accordingly. With a choice band of men, of whom some were well mounted, he fell upon the men of Foota Torra at break of day as they lay thus secure and asleep; trampling many of them to death,—killing others as they attempted to escape, and taking a still greater number prisoners. Among the latter was Abdulkader himself; and this foolish fanatic, who, but one month before had sent the knives and the Bushreens, to convert Damel to the faith of the Prophet, was now brought bound into his presence a miserable captive. But it is here that the story wears a fanciful appearance and almost excludes belief, although the truth of it is well attested. For when the kingly prisoner was thrown upon the ground in irons before Damel, instead of placing his foot upon his neck and thrusting him through with his spear according to the custom of the country in such cases, the magnanimous Pagan addressed him as follows, "Abdulkader, answer me this one question; if the chance of war had placed you in my situation and I in yours,—how would you have treated me?" "I would have thrust my spear into your heart," said the other with great firmness, and I know that a similar fate awaits me." Not so, said Damel, my spear is indeed red with the blood of your subjects and I could give it a deeper stain by dipping it in your own; but this would not dig my wells, build my towns, or bring back to life the thousands who fell in the woods. I will not therefore kill you in cold blood, but retain you as my slave, until I perceive that your presence in your kingdom will be no longer dangerous to your neighbours, and then I will consider what shall be done with you. And so it was, that Abdulkader was kept as a slave for three months, when at the earnest solicitation of the men of Foota Torra, Damel restored them their king.

The story is from Mungo Park, and was told him by the negroes in Africa near the place. He had it also from the Europeans on the Gambia, which is also near; and when he left Africa he sailed for America in a slave ship, bound for the West Indies, and nine of the slaves on board; were of those who were taken at the watering place with Abduekader,—and were thus doomed to a life of bondage, for the intemperate zeal of their master to make converts to his religion.

A. C.

FOR THE CHRISTIAN REGISTER.

"*The Lord is nigh unto them that are of a broken heart.*"

Thou hast promis'd, oh, merciful God, of the just
When friends that we love lie low in the dust;
When day dreams of joy, have passed away,
And unheeded shines round us the bright noon's ray:—
Thou hast said, that the tried and suffering soul
May look to thee as the dark storms roll,
And drink in joy from the light of thine eye.
Oh God! thou canst hush the mourner's sigh;
And when friendship's dearest ties are riv'n,
Canst raise our glances from earth to Heaven.
Speak Thou but the word—and sorrow departs
From broken spirits, and contrite hearts.
We have seen thy power in the lightnings flash,
In the tempest wild,—and thunder's crash.
Thy glory we know—for the moon sheds her beams,
Calmly and pure on the rippling streams.
Thy breath is as mild, when it comes from the west,
As that of the babe on its mother's breast.
Lovely, and holy, and mighty art thou,
And the beams of mercy encircle thy brow.
We worship—we kneel—we know that thy pow'r,
Can illumine our souls in their darkest hour,
And though our bright hopes may pass away
They pass—but to bloom in a brighter day.

E.

May 19.

RELIGIOUS INTELLIGENCE.

SUMMARY.

In England, the Roman Catholics have 256 chapels, 71 charity and other schools, and 348 officiating priests.

An Association has been formed in New-Orleans, for erecting a Seamen's chapel. It is to be free to all denominations of Christians.

Arrangements have been made in Santa Fe de Bogota, the capital of the new republic of Colombia, for forming a Bible Society on the plan of the British and Foreign Bible Society. The Rector and Secretary of the University, and several Catholic friars were present at a meeting called for this purpose.

Renunciation of Popery. The inhabitants of several villages near Leits in upper Austria, have lately renounced Popery. Their pastor, who first encouraged their reading the scriptures, and who thus laid the foundation of their Protestantism has been persecuted by the ecclesiastical authority. He was first examined, then imprisoned, and degraded, and finally separated from his flock and banished the country. Another pastor was set over them, who endeavoured to bring back the ancient state of things by preaching against the heretics. Not succeeding in his attempt he ventured to call in the aid of the celebrated Prince de Hohenlohe, that they might be either awed or *prayed* into conformity. A detailed account of this transaction was published in the London Evangelical Magazine, for March, in the form of a letter from the Rev. Mr Wilks, of Paris. We give the following extract from this letter.

"I cannot terminate this account," says Mr Wilks, "without communicating to you a fact which forms a curious episode in the history of the reformation at Galleukirchen. As a last effort for the honor and security of the Roman Catholic church, M. le Prince de Hohenlohe, so famed for his miraculous powers, and his real or pretended cures, was invited to Galleukirchen on a special mission, to check the progress of the reform. The fetes of last Easter were chosen as favourable to his object, and the civil authorities neglected nothing that might give effect and splendor to his visit. On the 19th of April, the petitioners, not yet separated from the Romish church, were invited to assemble on the 21st, at eight o'clock in the morning, to meet the wonder-working prince. To the number of forty-nine the peasants complied with the terms of the invitation; and on their arrival were introduced into a large hall, known from time immemorial as the Hall of the Inquisition. The Bishop's Chaplain, the Cure, several ecclesiastics from the surrounding communes, and various public functionaries, took their places around M. de Hohenlohe. The Prince began by assuring his humble auditory that he had not been delegated either by the Bishop or the Emperor, and that he was conducted to their town solely by love for their immortal souls. He then knelt down and prayed for the grace necessary to bring back the wanderers to that fold, *out of which there is no salvation.* The poor peasants, whose conversion he desired, knelt also; but they offered a very different prayer. They entreated the Lord to sustain them in this hour of trial, and not to suffer that "any should take them out of his hand." Their prayers were answered, and the promise of

their Saviour was fulfiled. In spite of all the pomp that surrounded them, the thorny questions by which they were embarrassed, the bitter and unjust accusations by which they were assailed; in spite even of the threats by which the Prince gave them to apprehend that he knew how to obtain from the Emperor the suspension of the Edict of Toleration, they all remained faithful to their professions, and sufficiently calm "to give a reason for the hope that was in them." The moment of trial arrived; when he had exhausted all his resources, the Prince required that those who desired to return to the bosom of the church should pass to one side of the hall, and those who persisted in separation and heresy to the other. He expected that, at least, some feeble spirit would obey his call, and reward his toil; but alas! every one of his auditors walked to the side marked out for separation and heresy; or, as the Prince styled it, into the gulf of perdition. Surprised and alarmed, he extended his hands, as if to arrest or to extricate them; but when he found that they had really escaped his eager efforts, he turned to the clergy, declared that there remained no hope, and dismissed the assembly.

General Intelligence.

STATE LEGISLATURE. The State Legislature of this state will meet at the State House in this city, on Wednesday next.

The Treasurer of the Massachusetts Peace Society acknowledges the receipt of *Twenty Dollars* as a donation from J. N. Mooyart of Ceylon, India.

MEXICAN MINES, A *mine* at Tamascaltapee about 100 miles from Mexico has been lately drained of water which for 16 years past has overflowed it and rendered it useless. The machinery used in draining it was obtained at New York.

It is stated in one of the New York papers, that Mr King, our Envoy Extraordinary and Minister Plenipotentiary to Great Britain, will embark shortly in one of the packets from that city to Liverpool, probably the Pacific, which is to sail on the 1st of June. We understand also, that Mr Everett, our Envoy Extraordinary and Minister Plenipotentiary to Spain, who is now in this town, will embark at New York, in the beginning of June, for Havre, whence he will proceed immediately to Madrid. *D. Adv.*

The Providence Journal says there are 43 Banks in operation in R. Island, allthough we have but 31 towns. Still the Banks are all in as good credit as any in the U. S.

INCREASE OF TRAVEL. On Tuesday last, says the Palladium, sixteen stages passed between Boston and Providence, conveying upwards of one hundred passengers. Nine steam boats all met at one point on the Hudson river, on Sunday week.

AN AGED EDITOR. John Bradford, Esq. has lately resumed the editorial charge of the Kentucky Gazette, printed at Lexington. He is said to between *eighty and ninety* years of age. He established the Kentucky Gazette about forty years ago, and was its constant editor till within a few years past. He says to his readers on resuming his editorial labours, that the paper "was established in the year 1787, and was the first printed in the U. S. west of the Alleghany mountains, except the Pittsburg Gazette."

COUNTERFEITERS. Two men, strangers, were taken up at Thomaston last Tuesday, for passing and having in possession counterfeit money. A considerablequantity of counterfeit bills was found in the stable where their horses were put up. Most of the bills were on the Bedford Commercial, Geneva, Green Mountain, Patuxet, and Farmers' Banks. The men after examination were committed to the jail at Wiscasset.

West Point Academy.—Board of visiters for 1825: Hon Messrs. Forsyth Dickerson, Van Buren and Parrott, of Congress, Professors Everett and Dewey, and George Bancroft A. M. of Massachusetts.

The public are cautioned against receiving Bills purporting to be of *The Union Bank of South Carolina*, of the denomination of *Fifty Dollars*, the Bank never having issued any Bills of that denomination. WM. B. WILKIE,
CHARLESTON, *May* 4, 1825. *Cashier.*

FOREIGN TRADE OF 1824. The National Intelligencer contains a table, furnished from the Treasury Department in February last, which presents the official estimate of the exports and imports, to and from the several foreign countries, for the year ending the 30th of September last, and also the American and foreign tonnage employed in the trade with the several countries. The aggregate of imports is $80,549,007, and of exports $75,986,657. Of the exports, $50,649,500 were of domestic produce, and $25,337,157 foreign produce. The American tonnage entering was 850,033, departing, 919,278; foreign tonnage entering, 102,367, departing 102,552. The imports from Great Britain and Ireland were about twenty eight millions, and the exports to those countries a little over twenty millions. The imports from France exceed seven millions, and the exports to that country were nearly eight. The imports and exports to and from the several States, were of the following amounts.—*D. Adv.*

STATES.	*Total value of Imports.*	*Total value of Exports*
1 Maine	768,643	900,185
2 New-Hampshire	245,513	185,383
3 Massachusetts	15,373,758	10,434,328
4 Vermont	161,854	206,528
5 Rhode Island	1,388,336	872,899
6 Connecticut	561,510	575,852
7 New York	36,113,723	22,897,134
8 New Jersey	637,518	28,989
9 Pennsylvania	11,865,531	9,364,893
10 Delaware	12,080	18,964
11 Maryland	4,551,642	4,863,233
12 District of Columbia	379,958	722,405
13 Virginia	639,787	3,277,564
14 North Carolina	465,831	588,733
15 South Carolina	2,166,185	6,034,082
16 Georgia	551,388	4,623,962
17 Louisiana	4,539,769	7,928,820
18 Alabama	91,604	460,727
19 Ohio		
20 Michigan Territory	1,886	
21 Florida Territory	6,986	216
Total	80,549,007	5,986,657

From the Baltimore Federal Gazette.

INVASION OF CUBA.

Our attentive correspondent at Norfolk, has furnished us with a New Orleans paper of the 23d of April, containing the following important intelligence.

Extract of a Letter dated at Alvarado, March 28, 1825.

"We have been all bustle here of late, making an effort to wage war with Cuba, by sending troops to Campeachy, where, report says, 12 or 13,000 men are concentrated to invade the Island of Cuba, by way of checkmating the famous Castle of St Juan de Ulloa; 1300 men, well equiped, went out of this port this morning in six merchant vessels, taken as transports; the Brig Margaret Wright, Chamberlain, of Norfolk, Virginia, the others, were English, French, and one of this country, under convoy, of two heavy gun boats. This government pays them extravagantly well, and has better credit for liberality than any other.

"The government armed schooner Igula, and a gun boat succeeded in capturing a Spanish government armed felucca from Cuba, which had supplied the castle, and was returning. A report is in circulation here to day that Bolivar will join St Anna with troops, and with such forces for the invasion as to render success certain; the soldiers enlisted from this country are well adapted for such an enterprise. I enclose you the proclamation of St Anna, which may be worth publishing. The independence of that Island, I fear, will ruin its agriculture, and injure the commerce of the United States; I leave to futurity the events as they transpire."

PROCLAMATION.

The Commanding General of the State of Yucatan, to the Division destined for the Island of Cuba.

Soldiers.—You will, for some days, leave your own soil to occupy that of a neighboring enemy. Your object should be the possession of one of the principal fortresses of Havana. The state of war in which we are placed with the Spanish nation, the interests of this country, and the clamors of good men in the Island of Cuba, who have petitioned for aid, however trifling, from the Mexican republics, authorise the present undertaking. Occupy an enemy's position by a military manoeuvre, doing away injury to the nation, and securing innumerable advantages instead thereof, and delivering a country of brothers, are inappreciable services which I cannot decline.

Soldiers! The operation you are about to execute is the first of a combined plan. The military and many of the inhabitants will co-operate with you for its fulfilment. You will maintain at every hazard, the position you are to occupy until I can join you.

Soldiers! You are going to perform for your country, a most important service, the effecting of which will elevate you to the rank of heroes. You are about to secure the independence of this republic forever, as well as that of the Island of Cuba.

Soldiers! The nation confides to your valor and virtue the destiny of thousands. I cannot doubt, but that 1500 men, animated with intentions like yours, will be enough to intimidate and even vanquish the handful of mercenary soldiers, whom the captain general of that Island can count upon; as otherwise, we have more than enough in the single province of Yucatan, to perform it with activity and enthusiasm.

ANTONIO LOPEZ de Santa ANNA.

Campeachy, March 7, 1825.

This is an important movement on the part of Mexico. It is one that must have been made sooner or later, by either Mexico or Columbia, or by a combined effort of both, but there may be some doubt entertained as to the wisdom of making the attempt at this time, unless a similar expedition was prepared to sail from Porto Cavello or some other of the Colombian ports. Cuba has lately received considerable reinforcements from Spain, and the readers of the Federal Gazette have seen by recent accounts that the Captain-General of the Island was on his guard against external and internal danger. Had the Mexicans waited till the Columbian army returned from Peru, then by a combined expedition, there could not exist any reasonable doubt of success, but as it is, doubts on that head must be entertained. Still, we may observe, that a large portion of the white population of Cuba are favorable to a declaration of Independence, from which they have alone been deterred by the want of military means, and dread of the people of colour obtaining an ascendancy. A secret understanding with those anxious for a change, and reasonable ground to suppose that the Spanish garrison at Havana is disaffected, may, then justify what would otherwise appear, with such a force, a rash and ill-timed enterprize.—We differ in opinion with the writer of the above letter on one point—The Independence of a country cannot injure its agriculture or commerce. Both may suffer during the confusion and unsettled state of things naturally attendant on revolutionary movements, but in the end both must be benefitted.—Under a new and better state of things, the white population of Cuba would increase vastly and rapidly—the soil and climate are inviting, and with an increased population and industry hitherto unknown in the Island, agriculture and commerce would take a wider scope, and it would be our own fault were we not to reap great advantages from the change.

FROM PERU. A traveller from Peru, mentions that in February last he had an interview with Gen. BOLIVAR in Lima. The Chief was then in a feeble state of health, and much emanciated by the fatigues of his late campaigns. He intended returning to Colombia for the recovery of his health, as soon as he had reduced Collao and established a good Government in Peru. He was very popular in Lima, was easy of access, and usually attended by a British officer, a son of Sir Robert Wilson, as an aid-de-camp. The American naval uniform was considered a general passport by the guards of the Patriot army.

FROM EUROPE.

London papers to April 21 have been received by the ship Amethyst The most interesting intelligence received is in relation to the Greeks. An Egyptian army under Ibrahim Pacha had landed at Modon, in the Morea. This army had met with considerable reverses and was likely to be entirely cut off by the Greeks. The following particulars in relation to this expedition are from the London papers.

LONDON, April 20. We have received the Frankfort Journal to the 14th inst. It contains accounts from various quarters, of the arrival of a Turkish squadron, on the 20th February, at Modon, which is said to consist of seven frigates, nine brigs, and other vessels, containing 8,000 troops. It is also affirmed, that there are at Canada, 200 other vessels, ready to sail with more considerable forces, and that 50,000 men are encamped in the environs of Larissa. The Greeks are described as beholding these formidable preparations, without the least dismay. *Courier.*

APRIL 21. The following are extracts of letters from Napoli di Romania, Cephalonia, and Zante, received this morning: *Courier.*

"NAPOLI DI ROMANIA, 12th *March*, N. S.—The Egyptian troops landed at Modon were completely beaten by Vassos, Zavella and Caraiscaki. A great part of them were killed, many taken, and the remainder closely hemmed in.—At present our vessels are sailing for Modon."

CEPHALONIA, *March* 11.—The Egyptians who landed at Modon have been completely beaten, and Ibrahim Pacha himself is blocked up in the fortress of Modon. His troops only landed in Greece to meet their death. Among those who were taken prisoners are many Europeans especially *Frenchmen*, among whom there is a general. What a terrible stigma for their country!"

ZANTE, *March* 24.—The Arab troops who were landed at Modon, manure with their corpses the fine olive plains of that place. According to all the letters which we have received to day from the peloponesus, they have been almost entirely destroyed or taken prisoners. The Greeks have made a rich booty. A division of the Greek fleet, of seven vessels of war and five fire ships, have shut up the divison of the Egyptian fleet, in the Gulph of Coron, and only wait for a favourable wind to send the fire ships against them. The president, T. Conduriottis, with ten thousand men, is already marching against Patras. We learn, also, that the Hydriotes having heard of the arrival of a part of the Turkish fleet in the straits of the Dardanelles, sent forty vessels to oppose them. The campaign already augurs badly for the Turks, and we may soon expect very favourable intelligence.

The Emperor of Russia has purchased a collection of 200 MSS. in the Arabian, Persian, and Turkish character, for the use of the Imperial Academy.

PARIS. *April* 10. It is now stated, that the Coronation of Charles X. will not take place till the latter part of June, as the business of the Chambers will not admit of an adjournment before that time. The *Courier* of the 18th says, "We state on good authority that the Coronation is definitely fixed for the 29th May."

A letter from Napoli de Romania, dated Feb. 27, states that the Egyptian fleet had landed 6000 troops in the Morea, near Navarin,—that they had been attacked by the Greeks and driven as far as Modon, and that two squadrons were to leave Hydra on the 29th, one of them to attack the Egyptian fleet, and the other to observe the fleet of Constantinople. The same letter states, that Colocotroni and other prisoners were sent to Hydra and remained in custody in the convent of St Elias.

The Catholic Emancipation bill was read a second time on the 19th April in the house of Commons, and the debate in it was posponed to the 21st. An immense number of petitions against the bill had been presented to both Houses of Parliament, and a number in its favor.

The bill for the emancipation of the Irish Catholics appears, from the numerous petitions presented against it, to be repugnant to the wishes of the British People; but as several of the Ministers think the measure expedient, the bill will unquestionably be passed by the Commons. What its fate will be in the Lords, where the Bishops are unitedly opposed to it, cannot be anticipated.

Capt. Sir Thomas John Cochrane, of the British Navy, has been appointed Governor and Commander in Chief of Newfoudland.

ENGLAND. The English news is not particularly interesting excepting to Mercantile men, The sales of cotton at Liverpool, in the week preceding April 23, were 101,000 bales; 35,000 of which were sold to speculators.

The following suminary of less important news is from the Daily Advertiser and Columbian Centinel.

The British Premier has proposed a grant of £2000 to Mr M'Adam, for his improvement respecting roads.

30,000*l.* has been granted by Parliament to promote emigration to Canada, from Ireland. In the debate on the resolution, Mr Hume said he was credibly informed that eighteen out of every twenty emigrants to Canada, passed over to the United States.

The British Parliament has made a further appropriation of $170,000 for the British Museum—This sum goes to the Gallery of Paintings.

Nearly 2000 copies of *The Crusaders*, the next novel of the *Great known Unknown* of the North, have been engaged by the London Booksellers, in addition to the three thousand five hundred copies, which were bespoke at the publisher's trade sale.

The delay in the publication of *The Crusaders*, the next Novel of the Great Known Unknown, is stated by his publisher to arise from a deference to public feeling, on the part of the author. The work might have been published long ago, but has been kept back in order to give breathing time to readers of this description of literature.

Shortly will be published in one volume, 4to. "*A description of the Island of Madeira*," by the late T. Edward Bowdich, Esq.; to which are added, a narrative of Mr. Bowditch's last voyage to Africa, terminating at his death; remarks on the Cape de Verd Islands; and a description of the English settlements on the river Gambia, by Mrs. Bowdich.—*Ib.*

The Law against Sacrilege passed in the Chamber of Deputies on Friday, with a larger majority than could have been anticipated, there being 210 votes in favour of the Law, and 95 votes against it.

An express from Paris yesterday evening, to a great commercial house in this City, gave the intelligence, that the amendment of M. Roy to the Indemnity Law had been rejected, late on Saturday evening, by a majority of twenty seven Peers, and, therefore, the success of the measure and the triumph of M. de Villele, was rendered certain. *Cou.*

The latest letters from Egypt state, that great attention has been given to the cultivation of Sugar. It is also stated, that the pacha has transmitted orders to England to send out immediately persons acquainted with the manufacture of rum. We believe two gentlemen are already engaged for this undertaking.

LONDON, APRIL 14.—The following news may be relied upon as coming from a person of credit at Zante:—

"MARCH 12, 1825.—*Colocotroni, Delijani, Sessini*, and other Anti-Patriots, to the number of twenty, have been sent to Hydra, to be kept in custody in the convent of Elias, till their trial shall have taken place. The Government having named a Committee to sit in judgment over the rebels, has lately named a second Committee; in order that the seditious may choose their judges, that there may not be among them persons, who, from *private* views, may be opposed to them. The blockade of Patras is closely carried on: four mistiques invest it, while the land troops, to the number of 12,000, are at Gastouni, and in the neighbourhood of Patras, and are waiting the arrival of the President *Conduriottis* to commence operations against the fortress. According to news from Gastouni of the 9th inst. the President left Napoli on the 6th, to join the above-mentioned troops. Other vessels are also expected there with shells, mortars, and cannons, as the Government has firmly resolved to take the fortress, cost what it may. Whilst our squadron was fitting out in the port of Hydra, the Egyptian squadron, taking advantage of its absence, landed troops at Modon, at a place called Lachanaris. *Ibrahim Pacha* commanded those troops in *person*, and remained with a part of them at Misokori, where our troops, who were at Navarin, came and attacked him suddenly with their usual enthusiasm, and obliged him to retire to Modon. We have not, as yet, received the details of this movement. Our troops who are at Modon, amount to 15,000 men. The Government, by its energetic measures, with respect to the rebels, has ensured the tranquility of the interior. Its strength increases daily, and we are by no means afraid of the preparations of the Porte. According to news received by a vessel arrived here from Constantinople, we learn that the *Sultan* has given orders for the fleet to be got ready, but on account of the want of means and of seamen, his orders are very badly executed. Besides the disturbances at Constantinople are not much abated, and we have no reason to fear that the fleet will leave the port before we are well prepared to receive it."

EARTHQUAKE AT ALGIERS. A very violent shock of earthquake, followed by two others in quick succession, was felt at Algiers March 2. That city escaped but the town of Belida about 30 miles distant, and reported to have contained about 10,000 inhabitants, was destroyed; a mosque two coffee houses and five dwelling houses, were the only buildings left standing, and almost the whole of its population perished!

YOUNG NAPOLEAN. In a late letter from Virginia, it is stated that young Napolean is just completing his fourteenth year. He has a strong constitution, is healthy, and accustomed to violent exercises. His education has been well attended to. He is said to resemble his father in countenance, though he is handsomer. The following anecdote is relative of him, at the close of the letter.

He has already, though so young, read the greater number of the memoirs relative to his father, but through a fineness of tact, extraordinary at his age, he never mentions the name of his father. Lately the Emperor made him a present of a little horse, which happened to resemble a favorite Arabian horse of Napolean, called *Le Visir*, the Emperor asked him what name he should give to his horse; "I wish to call him," said the child with great animation, "*Le Visir*, because"—here he hesitated for a moment, and then added, "because *somebody* that I love very much had a horse of the same name."

TO CORRESPONDENTS. We trust that E. will excuse the trifling alterations we have made in his communication, and that we shall hear from him again.

INSTALLATION.

On Wednesday, Rev. Roswell HAWKES was installed, at Cummington, as colleague pastor with Rev Mr Briggs, over the congregational church and society in that town. Introductory prayer by Rev Mr Dorrance, of Windsor; sermon by Rev Dr Humphrey, President of Amherst College, installing prayer by the Rev Mr Snell, of North Brookfieid; charge by Rev Mr Pomeroy, of Worthington; right hand of Fellowship by Rev Mr Wright, of Goshen; address to the people by Rev Mr Packard, of Shelburne; concluding prayer by Rev Mr Shepard, of Ashfield.

ORDAINED

In Starksborough, the Rev. Henry Boynton, over the Congregational churches in Sharksborough and Bristol. Introductory prayer and sermon by Rev. J. Hopkins of New Haven; consecrating prayer and charge to the pastor by Rev. T. A. Merrill, of Middlebury; charge to the people and concluding prayer by Rev. A. Lovell, of Vergennes; right hand of fellowship by Rev. H. Smith, of Weybridge.

At Olneyville, R. I. the Rev Martin Cheney as an Evangelist, on the 28 nlt. Sermon by the Rev Mr Tobey, of Providence, from John, xiii 15 16.

MARRIAGES.

In this city, on Friday evening, Mr Thomas Britton to Miss Jarusha F. Remick.

In Duxbury, Mr Bela Reed, jr of Easton, to Miss Caroline Caswell of D.

On Thursday evening last, Mr Richard P. Solkims, of Marblehead, to Miss Sarah Kimball.

By Rev Mr Ware, Mr Henry Rea, jr. of Marblehead, to Miss Mary W. Loring.

On Thursday evening last, by Rev Mr Ware, Mr James W. Burditt to Miss Ruth Barnes.

In Hingham, Timothy Gorden, M. D. of Weymouth, to Miss Jane B. Daughter of Solomon Jones, Esq.

In Charlestown, on Sunday evening last, by Rev Mr Jackson, Mr James Hastings, of the firm of Emerson & Hastings, of Boston, to Miss Sarah V. Merriam.

In Worcester, Mr Albert Marchal, of Templeton, to Miss Maria Mann.

DEATHS.

In this city, Mr Amos Marrow, aged 29.

At South Boston, on Monday last, Mrs Lucy, wife of Mr Elisha Gould, aged 47.

In Cambridgeport, on Tuesday evening last, Mr Peter Tufts, jr.

In Hingham, on Friday last, Mr Joshua Leavitt, aged 93, the oldest inhabitant of that town.

In Wrentham, on Tuesday evening, very sudenly, much lamented, Mrs Sally, wife of the Hon. Jarius Ware, aged 42.

In Portsmouth, N. H. Ruben Shapley, Esq. leaving $400 to the Portsmouth Female Asylum.

In Colerain, Rev Samuel Taggart, aged 71, formerly a member of Congress.

At Honover, N. H. Miss Caroline Webber, youngest daughter of the late President W. of Harvard University, aged 24.

In Hubbardston, Miss Lucy, daughter of Calvin Foster, aged 18 years, formerly of Worcester. Mr Joel Pollard aged, 76.

In Portsmouth, William Neil, Esq. aged 79, a graduate of the University of Glosgow; he emegrated to that place about thirty years since, and has since been engaged in merchantile persuits, with a distinguished reputation for honor and probity

At Plymouth, Eng. Mrs Emily Linzee, widow of Vice-Admiral Samuel Hood Linzee, formerly of this city, aged 45.

ATHENEUM, No. 4.—Vol. 3.

NEW SERIES.

PUBLIHED this day by JOHN COTTON, corner of Washington and Franklin-streets.

CONTENTS.

On the Trade in Horses
Gipsy Song
The Old Oak
Love's Triumph
Novice in Town, No. II.
The Gipsy of Debretzin
American Writers, Everett, A. H.—Everett, Edw.—Farces, Farmer, Dr
Chapter on Churchyards
Escape of three Nuns from the Monastery of St Clair.
Danish Traditions and Superstitions. The Devil in the shape of a Hare—runs away with a Lady—steals Swine—Peter Vognforer—Hostile Warriors, Punishments of Wickedness
The Blue Eyes of Mary
Journal of a Columbian officer
Traditions of the Western Highlands
Varieties. Death of a Caliphi from Grief—French Promises
Extinguishing Fire—Anecdote of the King of Prusia—Cardinal Dubois—Peruvian Poetry—Canova—Juste Ciel—Safety Coffin—Gutta Serena—Witchcraft, &c.

NEW TRACT.

THE Trustees of the Publishing Fund have now in press. Edward or the Sunday Scholar, by Mary Hughes, author of William's Return, &c. And will shortly be out and for sale by Munroe & Francis, and at this office and by other agents of the Society. April 30

FAMILY RELIGION.

DODDRIDGE'S *Plain and Serious Address to the Master of a Family, on the important subject of Family Religion.* For sale at this office. Price 6 cts.

HENRY GOODWIN,

Or the Contented Man.

A few copies of this admirable tract have been procured by the Trustees of the Publishing Fund and are for sale at Munroe and Francis' Book Store No. 128 Washington Street.

☞ And also for sale at this office. April 30

NOTICE.

THE members of the Evangelical Missionary Society of Massachusetts are requested to attend the annual Meeting of the Society to be holden at the Vestry Room in Berry Street, adjoining Dr Channing's Church, Boston, on Wednesday the 25th inst. at half past 6 o'clock. The Trustees will meet at the same place at 5 o'clock. A sermon will be delivered before the Society, in Federal st. Church, at half past 7 o'clock.

By order of the
May 14, 1825. Executive Committee.

MOURNING CUSTOMS & RITES.

JUST received and for sale at this office, a tract of sixteen pages, "On the DUTIES of CONSOLATION, and the *Rites* and *Customs* appropriate to *Mourning*. This tract is presumed to be by the author of "The Unitarian's Answer."

April 30

POETRY.

HARP OF ZION.—NO. II.

The Song of Deborah.

On the wing of the whirlwind Jehovah hath past,
And the turrets of Harosheth shook to the blast,
And the mountains of Edom were crumbled to dust,
As the lightnings of wrath on their proud foreheads burst!

The Canaanite came like the grasshopper down—
Like the grasshopper *now* that the tempest hath strewn—
And the pride and the pomp of his battle array
Hath past like the chaff in the tempest away!

Oh proudly the war-horse was pawing the plain
And proud was the boast of the warrior-train!
But the red-star in Heaven hath wither'd their force,
And Kishon hath swept them away in his course!

And his bride look'd forth from her latticed tower,
When the soft dew was sinking on tree and on flower;
And she thought as the gust of the night-wind swept by,
'Twas Sisera's chariot in triumph drew nigh.

And she watch'd till the last dim star of the night
Had faded away in the morning light—
"Why tarry his chariot-wheels thus?" she cried,
"O haste with thy spoils to the arms of thy bride!"

But far from his bridal bower away,
In the tent of the stranger proud Sisera lay—
With the dust for his couch—and the worm at his side,—
All headless he lies—he hath Death for his bride! W. C.

Miscellaneous.

HUNTER.

A work has been lately published, called Hunter's narative, in which is given a full and interesting account of many of the western tribes of Indians, as well as an outline of the history of Hunter, the author of the book.

It appears that Hunter was the child of white parents, who were taken by the Kickapoos and probably murdered during his infancy. In the course of the wars among the different tribes, Hunter passed into the possession of the Pawnees, and finally of the Kansas, by whom he was adopted, and among whom he acquired a fondness for the Indian mode of life.

After he was grown up, and became a hunter, a part of his tribe, and he among the rest, finally became incorporated with the Osages. He became so expert in the chase, that the Indians gave him the name (by which he has since called himself,) of *The Hunter*.

Among the various incidents of his life, while connected with the Indians, the Quarterly Review mentions the following.

On the first occasion on which his new tribe could barter their furs with the white traders, he was supplied with a rifle instead of his bow and arrows; and now regularly assumed the character of the Indian warrior. He was present in several actions with other tribes, and, on one occasion, killed his man and took a scalp. 'It was,' says he, 'my first and last essay of the kind. I name this with great repugnance to my present feelings; but as I have set out to give a correct history of my life, I cannot in justice to the subject omit this circumstance.' In another engagement, in which his tribe, who had two hundred warriors in the field, were victorious over the Pawnees, he had himself the misfortune to receive a ball just below the knee-joint. His wound was severe and painful, and he was confined from its effects for several weeks.

Another circumstance of interest in his history, while with the Indians, is his account of a hunting and exploring expedition in which Hunter with thirty six others Kansas and Osages traversed the whole breadth of the immense continent of North America, from the lower part of the Arkansas river to the Pacific Ocean—a distance of full *two thousand* miles. They started only with a view to hunting, but were led on by novelty, and a desire of fame, toward the Great Western Hills. Thence they pursued their course to the Pacific, which they reach a little to the South of the Columbia river. "The effect, [says the Review,] "which the first view of the mighty expanse of waters produced upon the minds of these untutored children of nature, is described with great simplicity and beauty."

'Here the surprise and astonishment of our whole party was indescribably great. The unbounded view of waters, the incessant and tremendous dashing of the waves along the shore, accompanied with a noise resembling the roar of loud and distant thunder, filled our minds with the most sublime and awful sensations, and fixed on them, as immutable truths, the tradition we had received from our old men, that the great waters divide the residence of the Great Spirit from the temporary abodes of his red children. We here contemplated in silent dread the immense difficulties over which we should be obliged to triumph after death, before we could arrive at those delightful hunting grounds, which are unalterably destined for such only as do good, and love the Great Spirit. We looked in vain for the stranded and shattered canoes of those who had done wickedly. We could see none, and were led to hope that they were few in number. We offered up our devotions, or I might rather say, our minds were serious, and our devotions continued all the time we were in this country, for we had ever been taught to believe that the Great Spirit resided on the western side of the Rocky Mountains; and this idea continued throughout the journey, notwithstanding the more specific boundary assigned to him by our traditionary dogmas.

The reason of Hunter's separating from the tribe was the following. Being on a hunting excursion with the Osages, they became acquainted with a party of whites who were hunting and trafficking in furs under the direction of a man by the name of Watkins. The Indians not meeting much success became enraged at the whites, and on an occasion when they had been drinking came to the resolution to murder the whole party, and take their furs.

It seems that Hunter shuddered at this plan, but fearing to discover his dislike he dissembled and appeared to favour the plan. He says this deceptive course was a source of uneasiness to him, for it was contrary to his habits and feelings. It succeeded, however, and he so far gained the confidence of the party that he was appointed to guard the encampment. We give the rest of the account in his own words.

The whisky being exhausted, and the Indians retired to rest, under its stupefactive influence, I silently and cautiously removed all the flints from the guns, emptied the primings from the pans, took my own rifle, and other equipments, and mounting the best horse that had been stolen on the preceding day, made my escape, and gave the alarm to Watkins and his party.

The account of what followed his separation from the Osages we give in the words of the Reviewer.

After having thus sacrificed his attachment to his tribe to better feelings, Hunter dared not to return to the Osages. But his attachment to Indians and Indian life was ardent and enthusiastic; and his prejudices against the whites, with which his red brethren had always inspired him, were as great as they had ever been. He felt as if he had been guilty of a culpable treachery towards his tribe, and in the tumult of opposite feelings which agitated him, he separated from Watkin's party, and roving in solitude in the forests, lived without communion with any human being for several moons, during which he supported himself by the game that he shot or took. At last he fell in with, and was persuaded to join, a party of white hunters, learned to share their profits, which were usually considerable, and, mingling with the outposts of civilization in Kentucky and the other western states, became thus gradually reconciled to the modes of artificial society. But, to judge from the curious picture which he has given of his own mind, the change of habits was not effected without reluctance and some violence to his feelings and attachments; and we suspect it may yet prove any thing but permanent. We have known several instances of Europeans (and one in particular of a British officer of considerable mental acquirements) who have been allured by the strange fascinations which an Indian life seems to possess, to quit altogether the bosom of civilized society; but we never yet heard of any case, like that of Hunter, where an individual of white or mixed parentage, after being bred up among the tribes, was really and finally weaned from the enchantment of that life of wild excitement and adventure.

The singularity of Hunter's history, and the interest caused by his strange situation, ultimately procured him, among the whites, some judicious and competent friends and instructors; and it is much to his credit that he appears by his personal qualities to have won the regard of many of the more respectable inhabitants in the western states. Among others, a Mr. John Dunn, of Cape Girardeau, in the state of Missouri, treated him, he says, in every respect, like a father or brother; and gratefully calling himself after that individual, and adding his own Indian appellation, he assumed the name, which he has ever since borne, of John Dunn Hunter. By another worthy person, a Mr. Wyatt, he was instructed in the unadulterated truths of Christianity; and he successively employed the intervals between his hunting expeditions in attending different schools, at which he acquired whatever information he possesses. The whole period of his desultory studies amounted only to about two years and a half; and he acknowledges, with praiseworthy candour, that his preceptors at first found him very intractable, although he hopes that he subsequently gained their esteem.

* * * * * * *

After he had become tolerably familiarized with the usages of civilized society, many of his friends in the western states strongly advised him 'to journey eastwardly as far as Baltimore, Philadelphia, or New York, with a view to publish the history of his life, and such information as he possessed respecting the Indian nations settled west of the Mississippi.' Besides the inducements thus held out to him, he had for some time formed an ardent desire to become acquainted with a liberal profession. Filled with these views he, in the autumn of 1821, crossed the Alleghany mountains, and, as it were, commenced a new existence.

At this point we are told that his narative breaks off. He has since visited England, where he published a second edition of his narative.

During his stay in England, he resided some time with Dr. F——— of Liverpool, a gentleman of observation and science. The following is an extract of a letter from Dr F. to the publishers of the Quarterly Review.

'Hunter appeared modest, rather taciturn, seldom mentioned his own adventures, but willingly answered questions, with perspicuity. In speaking of his Indian friends he was rational, neither magnifying their virtues, nor exaggerating their vices. He regarded them as a people placed in very unfortunate circumstances, and possessed of so many good qualities, that their future welfare demanded the sympathy and consideration of their white brethren. He conceived that, unless some considerable portion of them can be induced to exchange the state of hunters for that of pastoral people with fixed habitations or agriculturists, the Indian race will be exterminated by the circumscription of their hunting grounds, by the advance of the Americans of European extraction, and the baneful effects of the unlimited introduction of spirituous liquors. He spoke of them as a people that had little chance of escaping either extinction or the utmost degradation, by imbibing the vices without the refinements of civilization. His object in going to America is not strictly speaking to return to savage life—but rather to endeavour to collect Indians of the scattered smaller tribes on some of the great rivers falling into the Missouri, and by his example to teach them the advantages of fixed homes and permanent property. He conceives that the Indians will be much more ready to follow the example of one who, with a thorough knowledge of all the arts on which they pride themselves, is able to instruct them in many of the arts of civilized life. He says that he will dedicate his life to this object, not from any superior relish for the life of a savage, but because he can thus, he conceives, be an instrument in the hands of "the Great Spirit," to prevent the extinction of the red race. There was, undoubtedly, in his mind a keen relish for hunting as an occupation, and he spoke of his rambles in the woods and savannas with much animation; but he freely admitted that these *advantages* had too many drawbacks not to make him look with regret on the prospect of quitting the haunts of civilized life.'

We cannot resist the temptation to quote in this place, Hunter's statement of the sage counsel which he and the Indian boys were accustomed to receive from a venerable and aged warrior of the Kansas tribe. "We have no doubt," says the Quarterly Review, speaking of this statement, "of its fidelity; it abounds with beautiful and natural touches, and thoroughly illustrates the code of Indian morality."

Here, after I had become acquainted with their language, I was accustomed, in company with the Indian boys, to listen with indescribable satisfaction to the sage counsels, inspiring naratives, and traditionary tales of Teshut-che-nau. This venerable warrior would often admonish us for our faults, and exhort us never to tell a lie. "Never steal, except it be from an enemy, whom it is just that we should injure in every possible way. When you become men, be brave and cunning in war, and defend your hunting grounds against all encroachments. Never suffer your squaws or little ones to want. Protect the squaws and strangers from insult. On no account betray your friend. Resent insults—revenge yourselves on your enemies. Drink not the poisonous strong water of the white people; it is sent by the Bad Spirit to destroy the Indians. Fear not death; none but cowards fear to die. Obey and venerate the old people, particularly your parents. Fear and propitiate the Bad Spirit, that he may do you no harm;—love and adore the Good Spirit, who made us all, who supplies our hunting grounds, and keeps us alive." He would then point to the scars that disfigured his body, and say, "Often have I been engaged in deadly combat with the enemies of our nation, and almost as often come off victorious. I have made long walks over snow and ice, and through swamps and prairies, without food, in search of my country's foes: I have taken this and that prisoner, and the scalps of such and such warriors." Now looking round on his auditors, with an indescribable expression of feeling in his countenance, and pointing to the green fields of corn, and to the stores collected from the hunting grounds, he would continue, "For the peaceful enjoyment of all these, you are indebted to myself, and to my brave warriors. But now they are all gone, and I only remain. Like a decayed prairie oak, I stand alone: the companions of my youth, the partakers of my sports, my toils, and my dangers, recline their heads on the bosom of our mother. My sun is fast descending behind the western hills, and I feel it will soon be night with me.

THE MONIED MAN.

Old Jacob Stock! The chimes of the clock were not more punctual in proclaiming the progress of time, than in marking the regularity of his visit at the temple of Plutus, in Threadneedle-street, and Bartholomew-lane. In vain the wind and the rain, the hail and the sleet, battled against his rugged front. Not the slippery ice, nor the thick falling snow, nor the whole artillery of elementary warfare, could check the plodding perseverance of the man of the world, or tempt him to lose the chance which the morning, however unpropitious it seemed, in its external aspect, might yield him of profiting by the turn of a fraction.

He was a stout-built, round shouldered, squab-looking man, of the bearish aspect. His features were hard, and his heart was harder. You could read the interest table in the wrinkles of his brow, trace the rise and fall of stock by the look of his countenance; while avarice, selfishness, and money-getting, glared from his grey, glassy eye. Nature had poured no balm into *his* breast; nor was his "gross and earthly mould" susceptible of pity. A single look of his would daunt the most importunate petitioner that ever attempted to extract hard coin by the soft rhetorick of a heart-moving tale.

The wife of one whom he had known in better days, pleaded before him for her sick husband, and famishing infants. Jacob, on occasions like these, was a man of few words. He was as chary of them as of his money, and he let her come to the end of her tale without interruption. She paused for a reply; but he gave none. "Indeed, he is very ill sir."—"Can't help it."—"We are very distressed." "Can't help it." "Our poor children too"—"Can't help that neither."

The petitioner's eye looked a mournful reproach, which would have interpreted itself to any other heart but his, "Indeed you can;" but she was silent. Jacob felt more awkwardly than he had ever done in his life. His hand involuntarily scrambled about in his breeches' pocket. There was something like the weakness of human nature stirring within him.—Some coin had unconsciously worked its way into his hand—his fingers insensibly closed; but, the effort to draw them forth, and the impossibility of effecting it without unclosing them, roused the dormant selfishness of nature, and restored his self-possession.

"He has been very extravagant." "Ah, sir, he has been very unfortunate, not extravagant." "Unfortunate!—Ah! it's the same thing. Little odds, I fancy. For my part I wonder how folks *can* be unfortunate. *I* was never unfortunate. No body need be unfortunate, if they look after the main chance.—*I* always look after the main chance." "He had a large family to maintain." "Ah! married foolishly; no offence to you ma'am. But when poor folks marry poor folks, what are they to look for? you know.—Besides, he was so foolishly fond of assisting others. If a friend was sick, or in goal, out came his purse, and then his creditors might go whistle. Now if he married a woman of plenty of money, you know, why then."

The supplicant turned pale, and would have fainted. Jacob was alarmed; not that he sympathised, but a woman's fainting was a scene that he had not been used to; besides there was an awkwardness about it; for Jacob was a bachelor.

Sixty summers had passed over his head without imparting a ray of warmth to his heart; without exciting one tender feeling for the sex, deprived of whose cheering presence, the paradise of the world were a wilderness of weeds. So he desperately extracted a crown piece from the depth profound, and thrust it hastily into her hand. The action recalled her wandering senses. She blushed:—it was the honest blush of pride at the meanness of the gift.—She curt'sied; staggered towards the door; opened it; closed it; raised her hand to her forehead, and burst into tears.**** *New Monthly Magazine.*

SAMUEL MOODY.

This gentleman was long the Preceptor of Dummer Academy in the Parish of Byfield, in Massachusetts, which was the first established in New England, and now holds a respectable place among other seminaries of the same rank. Though Mr. Moody was often tormentingly oppressed with hypochondriac melancholy, he was generally remarkable for his cheerfulness, affability, and good humor. Never very ceremonious in his habits, and not a little elated with the satisfaction of having been the preceptor of many who became shining characters of his time, many of whom have been the honor of the country, Mr. Moody always felt himself perfectly at home in the most respectable and splendid circles. On occasion of attending the first commencement at Dartmouth College in company with Gov. Wentworth and several gentlemen from Portsmouth, his wit and fund of anecdotes, served much to enliven the company, during their continuance at Hanover, and on their journey. When they were ready to depart, the Governor being in conversation with President Wheelock, Mr. Moody stepped to him, in his usual correct manner, holding his whip erect, to inform him that the company was waiting. Some person pleasantly asked Mr. Moody, whether he observed that he held his whip over the Governor's back: "I beg his Excellency's pardon," said he, "I believe he deserves the whip less than any Governor on the continent." Though Mr. Moody was often very free with his friends, yet he would not designedly have given pain to the least insect. His benevolence was uniform, extensive, and glowing. "*His friend was man; his party, human kind.*" The Academy under his care, for a long time the most flourishing in the country, was a school of religion, and purity of manners. He was a strict attendant on all the ordinances of Christianity himself, and taught his pupils to reverence the word and worship of God. He loved them as his children, and they confided in him as a father. His name will be long dear in this part of our country. Children unborn will doubtless be wiser, and better, and happier, for the useful instructions their fathers received from Preceptor Moody. *Concord Register.*

Ladies' Monitor.

American Ladies. Perhaps there is no country in the world, where the women are more completely *domestic*, than they are in our own; and none where female influence is more generally felt. This is a most happy circumstance. And it affords a powerful argument in favour of female education.

It is trite, I know, but very important to remark, that when ladies are distinguished for domestic habits and virtues, their maternal influence is very great.

They mould the hearts, and to a great degree form the understandings of the future fathers and mothers in our country. Now they, who have in their hands so great a part of *early education*, certainly ought to receive that cultivation of heart and mind, which would fit them for the discharge of the very important duties of their station. This is no easy work. It demands skill and judgment, as well as attention. Surely preparation ought to be made for it, that, it may be done well. Look at the majority of girls of eighteen, in the country, and see what are their qualifications for a place at the head of a household.

But female influence is felt not only in domestic life;—it reaches to every part of society. Every where it ought to be salutary. Our ladies ought to be intellectual as well as sensitive; intelligent as well as affable; *good* as well as *pretty*. No where, indeed are they more modest, more pure and delicate, than among ourselves; but if to these graces of the female character, were added suitable mental improvement, the effect on the whole community would be most happy. A higher spirit of literature would pervade our state; and young men would spend that time in study, which now they waste in dissipation. A loftier tone of moral feeling would be awakened, and we might hope to witness the purity, without the extravagances of chivalry. *Evan. & Lit. Mag.*

THE PRONOUNCING BIBLE.

Price 2,50 and 3,50.

JUST published, and for sale by Lincoln & Edmands, 59 Washington Street, (53 Cornhill).

The Pronouncing Bible, in which all the proper names, and numerous other words, in the Sacred Scriptures, are divided and accented, as they ought to be pronounced, according to Walker's Key and pronouncing Dictionary. By Israel Alger Jr. This work is printed on linen paper, and handsomely bound, and will, it is believed, receive extensive patronage and very happily promote correctness and uniformity in pronouncing the proper names of the Bible, in which there is now much diversity among good speakers.

RECOMMENDATIONS.

From Mr Gould, Principal of the Latin School, and Mr Emerson, the late Principal, and Mr Miles, the present Principal of the English High School in Boston.

Messrs Lincoln & Edmands,

We received notice of your intended edition of the Bible, and are very glad that you have undertaken it. An edition for common use, with the pronunciation of proper names and of difficult English words correctly marked, has long been wanted. It cannot fail to be highly useful. Without such a work, a knowledge of the right pronunciation of the Hebrew names can be acquired only by a reference to dictionaries which most readers have neither time nor opportunity to consult. We have no doubt, judging from the New Testament on the same plan which you published, that it will be well executed. Yours, &c. B. A. GOULD,
G. B. EMERSON,
Boston, Aug. 18th 1824. S. P. MILES.

From the Rector of Christ Church, Boston.

Messrs Lincoln & Edmands,

I am happy to learn that you contemplate publishing an edition of the whole Bible on the plan of Alger's Pronouncing Testament. Highly approving of this plan, and persuaded that it is calculated greatly to facilitate the attainment of a correct and uniform pronunciation among all classes of readers, you have my best wishes for abundant success in your laudable undertaking. Very respectfully yours,
June 23, 1824. A. EATON.

LITERARY GAZETTE,

JUST published THE UNITED STATES LITERARY GAZETTE. May 1st, 1825.

CONTENTS. *No. 3.*

Reviews. Memoirs of Gothe—Bradford's History of Massachusetts—Hadad, a Dramtic Poem.

Miscellany. The Study of Botany—The British House of Commons.

Poetry. True Greatness—The Reign of May—To a Friend at Sea.

Critical Notices. Blackwood's Edinburgh Magazine—Adsonville, or Marrying Out—Johnson's Address to the Utica Lyceum—

Intelligence. Recovered Edition of Shakspeare—Harris Natural History of the Bible—American Natural History—Ladahk Sheep—Antediluvian Remains.———List of New Publications—List of Works in Press.

LITERARY GAZETTE.

THIS day published by CUMMINGS, HILLIARD & Co.

CONTENTS, No. IV.

Reviews. High-Ways and By-Ways—Griscom's Year in Europe—

Miscellany. Italian Lyrical Poetry (Savioli)—The Bachelor

Poetry. The Grecian Partizan—The Indian Hunter—Venecian Moonlight.

Critical Notices. Edinburgh Review for January, 1825—North American Review for April, 1825—The Westminster Review for January, 1825—Chapin's Lectures.

Intelligence. Recovered Edition of Shakspere—Application of a principle in Hydrostatics.

List of New Publications. List of Works in Press.

May 14.

MOURNING CUSTOMS & RITES.

JUST received and for sale at this office, a tract of sixteen pages, "On the Duties of Consolation, and the *Rites* and *Customs* appropriate to *Mourning*. This tract is presumed to be by the author of "The Unitarian's Answer."

April 30.